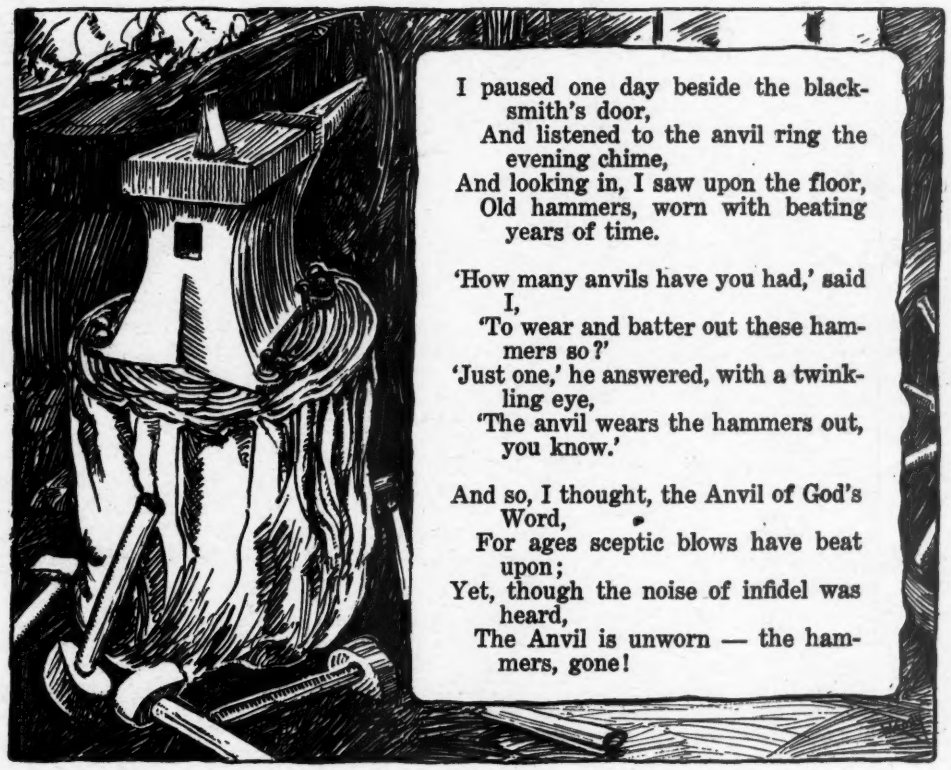
THE DEFENDER
MAGAZINE



I paused one day beside the blacksmith's door,
And listened to the anvil ring the evening chime,
And looking in, I saw upon the floor,
Old hammers, worn with beating years of time.

'How many anvils have you had,' said I,
'To wear and batter out these hammers so?'
'Just one,' he answered, with a twinkling eye,
'The anvil wears the hammers out, you know.'

And so, I thought, the Anvil of God's Word,
For ages sceptic blows have beat upon;
Yet, though the noise of infidel was heard,
The Anvil is unworn — the hammers, gone!

VOLUME XIV
NUMBER II

JUNE 1939

Gerald B. Winrod
Editor

GERALD B. WINROD • WICHITA, KANSAS

May 24, 1939

Mr. Walter D. Fuller, President
The Saturday Evening Post
Philadelphia, Pa.

Dear Sir:

The purpose of this letter is to instruct you to remove our name from your subscription list. The Saturday Evening Post is no longer welcome in our home.

This decision on the part of Mrs. Winrod and I, may be taken as symbolic of the attitude of a large section of our Christian and patriotic population, who are sure to resent the service which your editorial policy is rendering the cause of international Jewish Communism. You have no legal or moral right to smear opponents of Communism with the charge of Fascism and Nazism. Ninety-nine per cent of the enemies of Communism are also opposed to the other isms mentioned above.

You call me a Fascist, and yet my record stands crystal-clear as an outspoken foe of Fascism since the year that Mussolini rose to power. Never in my life have I uttered or written a single statement, that could possibly be interpreted as being friendly toward Fascism. While traveling through Europe in 1935, a fellow Minister and I were stopped at the Italian border and denied entrance to the Country, because they knew of our anti-Fascist activities, dating back over a period of years in the United States.

In your "smear" of May 27, 1939 you allow Mr. High to put words in my mouth which I have never said. Equally erroneous is his statement that I made an "extended visit" to Germany. I was there four days, two of which were devoted to special studies of Wittenberg, the home town of Dr. Martin Luther.

You stand discredited before the Christian public for allowing your columns to be prostituted by the kind of inflammatory and un-American propaganda, which has been rehashed through the columns of the Communist "Daily Worker" for many months. You can spend a nickel at any Communist bookstore and buy exactly the same material.

See to it please, that our subscription is cancelled at once.

Yours very truly,
Gerald B. Winrod

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."
PSALMS 14:34

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No informed person thinks for a minute, that the present smear campaign against the opponents of Communism, originates with either Christian or Gentile sources. The very nature of the attack demonstrates the fact of secret control over press, radio, cinema, and international news-gathering agencies.

THE DEFENDER MAGAZINE

JUNE 1939

Bishop Otto Melle Speaks In Kansas

● **Dr. F. H. Otto Melle, Bishop of the Methodist Church in Germany, was a leader at the Kansas City conference of the Methodist denomination in May. When the meeting closed, he paused in Newton, Kansas, one day, Sunday May 14, 1939 for four addresses. He spoke in English, and expert stenographers took his messages in shorthand. His evening talk dealt exclusively with the Protestant situation in Germany and is published verbatim in this Defender.**

MY dear friends. . . . I am expected tonight to speak about Germany. Of course, that is not a very simple and easy task.

So many questions have been put before me during recent days here in the United States, that I hardly know how to answer them all.

As a matter of fact, many nations are in the midst of a war already. I mean a war of propaganda — a war of propaganda between different philosophies of government in the world. And, of course, it is a part of propaganda, that one side takes from the other side only those things which are bad and ignores the bright spots and better things.

What propaganda means, we saw in a little experience in Chicago the other day. I visited a young German. He came over to America right after the war and has made a good citizen here. He married. He has a nice family, has built a home, and I think has paid all his debts. He showed me his car, and it is a very nice car too, equipped with a radio and everything.

As we sat together at the dinner table he handed me a letter from an uncle in Germany, and it went as follows: "My dear boy: As we read in our newspapers, the conditions in the United States must be horrible. You have twelve or fourteen million unemployed people, and so please come home as soon as possible to Germany. We will procure for you a job. You must leave that Country over the ocean." Of course, this boy was laughing about it, and he doesn't intend to leave the United States. But you see what a one-sided impression foreign propaganda may make.

It was the year 1936 when I was in Chicago on Easter Sunday and attended that wonderful Sunrise Service at five o'clock in the morning at Soldier's Field. I arrived on Saturday night, and I thought I would like to know how many people in Chicago would be out there at such an early morning hour. When I came, I saw 30,000 or 40,000 people. It was very cold, but the people stayed and listened to the story of the Resurrection of Jesus Christ. This Easter Service in the Soldier's Field, made one of the deepest impressions I had left on my mind, of the Christian and of the church life in the United States, an impression I will always remember.

On that Easter evening I was invited to give a lecture in Chicago, and I began by telling the story of the morning Service and then said: "I am sure nobody in Europe, not only in Germany, will hear anything about that Service. That is not important enough for our newspapers, but do you know what we hear in Europe about Chicago? Nearly every day we read a story about Al Capone. Everybody in Europe knows about Al Capone and your underworld, and the people then get the impression that Chicago consists of people who are like Al Capone." Well, those friends smiled, and I think they got the point.

Understanding Between Christians Needed

And now about Germany. I think it is likely the same. The story about Al Capone is true and no Chicagoan will deny it, but it is only one feature, and it is only one side of Chicago's life; and this one side is told so often in the newspapers, that people get a wrong impression of the facts. And so it is now with Germany.

Of course, there are some things happening over there which we will not excuse and will not defend, but these are only single things, and there is definitely another side.

And now I shall not try to give you tonight details about the political life at all. I did not come to America to speak about political issues; but what I would like to do, is show you that we as Christians should find a higher level from which to look down upon political events, for these changes in government are not so important as people sometimes think. Political events change, and Christians must know that above these human things there is One Who has all power in His hands, and without His will nothing can happen on this earth.

Another thing I would mention: We dare not confuse political motives with Christian principles. What I mean by that I shall explain with an illustration. I came over on the boat *Europa* of the North-German-Lloyd Steamship line, and we had as interesting a company at my dinner table as I have ever known. On one side there was Professor Heidmann, the organist of the great Church, the Dom, in Berlin. He had been invited for a concert tour in this Country. And on the other side, there was Professor Bigelow from Yale University, that great American historian, and we had wonderful discussions. I was invited to lead the service on Sunday morning on the *Europa*, and when I had accepted the invitation, I asked Professor Heidmann to play the harmonium and he said: "Well, I tell you, Bishop, we organists do not like harmoniums and especially such an harmonium as that is here."

Then Professor Bigelow said: "Do not say anything against harmoniums. One harmonium has saved my life!"

"What?" I said. "An harmonium has saved your life? Tell me the story." This big man, Bigelow, is a wonderful story-teller. We went on deck, and the aged gentleman took my arm and related to me the following story.

"It was in the Boer War, and I went down to Transvaal as a war correspondent." I think it was for the Associated Press of the country, and by the way, they promised him one thousand dollars for each article he would write. When he reached Transvaal, he could not find a place in an hotel and so he was sent to a poor family. The men of this family were in the trenches,

--Turn To Page 5.

Introducing Bishop Melle

In studying this address, the reader must bear in mind that there are two main branches of Protestantism in Germany, (1) the State Church or Lutheran bodies numbering about 40-million members, and (2) the smaller denominations, known as the Free Church, which includes Methodists, Baptists, Mennonites, Evangelicals, Congregationalists, Pentecostals and others, numbering about 4-million. As a Methodist Bishop, Dr. Melle belongs to the Free Church and his address was delivered from this viewpoint. He is also Vice President of the Free Church Association of Germany.

ADDRESS ALL COMMUNICATIONS, except those relating to advertising, to THE DEFENDER MAGAZINE, Wichita, Kansas. For advertising rates write the Religious Press Association, 1108 Colonial Bldg., Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita under Act of March 3, 1879.

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ITEMS of INTEREST to DEFENDERS

DR. W. B. RILEY has just written an amazingly important book on Prophecy entitled "Wanted — A World Leader". When warned by friends not to risk publishing so daring a book on present world conditions, the veteran Christian leader replied: "I pledge to take the reaction without complaint." Price 25 cents. Available from: Defender Publishers, Wichita, Kansas.

THE CURRENT issue of Rev. Charles E. Coughlin's magazine *Social Justice* bears the following headline: "Jews Boycott Hearst For Aiding Coughlin". We read: "Because radio station WINS of New York City, owned by the Hearst interests, has rented time on the air to Father Coughlin, a general Jewish boycott has been threatened against Hearst newspapers. . . . Out of this Jewish censorship of Father Coughlin's addresses against Communism and the war-mongering of international finance, has grown a nation-wide *smear campaign* sponsored by the General Jewish Council."

√

JEWISH CONTROL of news-gathering agencies becomes more pronounced in the United States, each passing month. Practically all news coming from Europe passes through a Jewish filter, before it reaches the American public. One must know how to read between the lines in order to separate fact from fallacy.

√

THE NEW YORK POST has the reputation of creating as much war hate toward Germany, as any other newspaper in America. George Backer recently bought this paper from David Stern. Backer is a Jew. He is the son-in-law of the late Mortimer Schiff. His wife is a grandchild of Jacob Schiff, former head of a Wall Street banking concern which is credited with having been largely responsible for financing the Russian revolution. Stern, also a Jew, publishes the radical, left-wing *Philadelphia Record.*

√

"MEET WALTER WINCHELL" is the title of a statement reprinted from the Congressional Record in tract form, showing how the well known Jewish commentator has used radio and newspaper columns to promote the writings of red propagandists. *(Price 25 cents per 100 copies . . . Defender Publishers.)*

√

AT LAST patriotically-minded people are learning how to protest to local newspapers against pro-Jewish, pro-Communist propaganda, published as news. Editors of newspapers are beginning to be deluged with telephone calls and letters, from irate citizens, coming to understand how the Jewish-control dominates public sentiment by pulling wires from behind the scenes.

√

SAYS A REPORT from New York: "In the recent May Day parade at New York City, more than 70 per cent of the marchers for Communism were Jewish. To fight Communism, it is almost impossible to avoid offending Jews."

√

HORE-BELISHA, England's Jewish Minister of War, is credited with responsibility for the present program of conscripting 300,000 English youth. He told the British public recently: "It is a time when the nation must sleep on its haversacks." With Disraeli as his idol, he is said to entertain dreams of becoming Premier of Great Britain in the not distant future.

√

CHRISTIANS AND PATRIOTS who sometimes feel a sense of sickening resentment, when they read syndicated diatribes in the daily press from the pen of Dorothy Thompson, will find the pamphlet "Dorothy Dodges" by Robert Edmondson to be most interesting. This amazingly frank exchange of letters between Miss Thompson and Mr. Edmondson is, to say the least, an enlightening document. *(Price 10 cents per copy, postpaid . . . Defender Publishers.)*

√

THE POWER of John L. Lewis over American laboring men is known to be waning. Many who were browbeaten into joining the left-wing C.I.O. are said to have succeeded in withdrawing from the organization during recent months. Lewis' principal stronghold is among the miners but his control over these groups is not nearly as absolute now, as in the past. Upon learning that 75 per cent of the mine workers in Harlan County, Kentucky wanted to return to their jobs last month, Governor Chandler sent troops to provide proper protection.

√

WHEN THREE large unions recently withdrew from the C.I.O., John L. Lewis lost over a million dues-paying members at one time. It will be recalled that Lewis poured $500,000 of union funds into Roosevelt's last political campaign.

CIRCULATE extra copies of this Defender among your friends. Price: 20 copies $1.00. Spread the message!

THE FACT that Hollywood is Jewish-controlled accounts for the masterpieces of hate and war propaganda being released through the motion picture houses of the United States. Few people are so gullible as to believe that such spewings as "Blockade" and "Confessions of a Nazi Spy" have any basis in fact. Regarding the latter production, a widely read Catholic journal says: "The picture is straight, bold, insulting propaganda. If there were any lingering doubt about this, the manner in which the film is embraced by the Communist Party and the Communists' *Daily Worker* would dispel it."

√

SINCE *Time Magazine* began smearing the opponents of Communism, it is reported to have lost large numbers of news-stand readers. According to reports from reputable sources, many thousands of patriotically-minded people have dropped the Paper in the New England States alone.

√

AS THIS DEFENDER goes to press, the Wichita Office is being deluged with expressions of resentment for the falsehoods appearing in the *Saturday Evening Post* (see page 2). It is known that letters of protest are pouring into the offices of the *Post,* from every part of the Country.

√

RADICAL NEWS-WRITERS cannot refrain from taking regular jabs at Mr. Dies. A typical barb appeared a few days ago in the Merry-Go-Round column written by Pearson and Allen: "While a staff of investigators is hard at work gathering information for his un-American Committee, Chairman Martin Dies is cavorting gaily about the Country making speeches and preening himself as a 1940 dark horse. During one busy three-weeks period on Capitol hill the bulky Texan's only contact with his legislative job was to draw his pay check."

√

PRESIDENT ROOSEVELT says that if the United States is to have sound prosperity, it must "bring together idle men, machines and money." That is obvious. The only difference of opinion is *how* to proceed in reaching this objective. Idle men, machines and money used to get together without governmental coercion or governmental planning. It is reasonable to assume that they will get together again, if governmental obstacles to their getting together, are removed.

√

DR. RILEY'S new book, announced elsewhere on this page, devotes a chapter to those mysterious documents, "The Protocols of the Wise Men of Zion." He contends that the plot which they outline is now in process of fulfillment.

BISHOP MELLE. From Page 3.

only the ladies were at home; and they received him with suspicion. They made dark faces, and he didn't know what was the reason, and so he felt none too comfortable.

When the ladies went out, he detected an harmonium in the corner and on it there were the Gospel songs of Sankey. He went over to the instrument, opened the book — he had a good voice — and so he played and sang one of the songs. When he had finished, the poor family gathered around him and began clapping their hands. "Well, what a surprise! Now we know you are a Christian, and we thought you were an Englishman!" Things changed; he was treated very well. At that time, those people believed that no Englishman was a Christian. They changed their minds later, I guess.

And so you see, in times of political excitement, there is confusion and people often judge people of other countries by false ideas and false rumors. *Even today, there are people who think in Germany there are only pagans, and no Christians at all.*

Revolutionary Conditions in Germany

Now, how is the situation in Germany? Well, in the first place, you should not forget that we in Germany are in the midst of a revolution, and a revolution is like a war, and sometimes even worse than a war. In war times and in times of revolution, things happen, which in normal times would not happen. I am thinking of the fact that in Germany, we had to change the flag four times in twenty years.

First we had the flag of the Monarchy with the Kaiser at the head. Then we had first one form of Representative Government and then another. This system had in its Reichstag or Parliament, 35 different political parties, who fought each other. Now we have the National Socialist Government, the so-called Totalitarian State. Now, think what that means, for a nation to go through such changes within a relatively short time!

This revolution which we are in now, has its deepest roots in the World War and in the Treaty of Versailles; this revolution is not yet at an end. It goes on, not only in Germany; the unrest, the uncertainty, goes through all the nations of Europe and in my opinion, it will last 20 or 30, or it may last even 50 years more, until the excited waves of the sea of nations settles down to be quiet again. And this revolution is not only a change of one governmental system into another — for example, a change between a Monarchy and a Democracy. The change, the *Umbruch*, goes much deeper.

We are accustomed to speak of it in Germany as a turning point in history, only to be compared perhaps with a time 1500 years ago when the northern tribes of Europe migrated toward the south. They conquered the old Roman tribes. New states appeared and with them new laws, and young nations came into being, through a kind of revolution. Or it can be compared with the time of the French Revolution when the old feudal system of the Middle Ages broke down, and a new standard of living, and new ideals, came up.

Of course, the churches are connected with the life of the State in an intimate way. If as in Europe and especially Germany, the churches are closely connected with the State, and the Government changes four times within twenty years, the churches cannot remain untouched to some degree. You know we had in Germany and in all Europe, State Churches in former times. These State Churches received their appropriations, their financial support from the Government, and still today the National Socialist Government of Germany pays annually 500-million marks to the support of the churches. I repeat this amount. Five hundred million marks!

In private conversation I mentioned that, and some of the brethren at the Conference in Kansas City, asked me if I didn't mean 5-million. No, I do not mean 5-million . . . but 500-million marks annually. I was asked some time ago by the Executive Committee of the Federal Council of Churches about my opinion of the church situation in Germany. I mentioned this fact and I said: "Well, you Americans are very powerful, and I guess you are able to do great things; but now," I said, "answer me one question: If your government would collect only one million dollars, not five hundred million for any work either in Europe or Asia or Africa, would you not think that the State would have a right to say something, how this money is administered, and what persons should be called to administer it?"

"Of course, of course!" Now in Germany, if the State gives 500-million marks to the churches, I can understand that the State feels the responsibility to say something; and in my opinion it is impossible to be paid by the State and the State not have anything to say about it. That is in my opinion, the deepest root of the church situation in Germany.

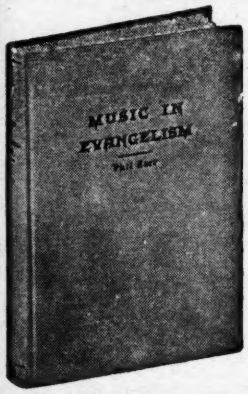
No Persecution Exists

Now, as a Methodist Bishop and Executive Secretary of the Association of Free Churches, I am a representative, not of the State churches but of the Evangelical Free churches. We have in Germany a Federation of Free Churches. At present I am only the Vice President but for some time — we change every second year — I was President of this Federation of Free Churches. To this group belong the Methodists, Baptists, Evangelicals, Congregationalists, and other smaller churches in Germany.

Now it is a very interesting fact that these Evangelical churches, who have never received anything from the State and have never asked anything from the State, that these Evangelical Free churches have not been drawn into the church debate at all. We do our work now as we have always done it.

I was asked to speak last Sunday evening in St. Joseph, Missouri, and when I went into the church a boy came up to me. His grandparents came from Germany many years ago, and he was very anxious to hear about the Country. "Well", he said, "may I ask

— *Turn To Page 6.*



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BISHOP MELLE. From Page 5.

you one question before you go into the church?"

"Yes, ask your question."

"Bishop, is it really true that the Methodists in Germany are killed when they preach Jesus Christ crucified?"

I said, "My boy, no Methodist has been killed in Germany, and no other man has been killed in Germany, for preaching Jesus Christ crucified. Not a single person has been killed for religious beliefs. In Russia, perhaps millions have been killed. In Spain, 6 bishops and 8,000 priests and nuns were killed by Communists. In Germany, I do not know of a single one that has been killed, and all the churches are open; and if you come over now, you will see that services are held in the Free churches just as well as in the State churches, the same as in your country."

I will say to you tonight, that we have had some conversations with representatives of the Government; some organizations and other matters, had to be arranged with the government; *but I confess to you this evening, nobody till this day, has ever asked me what we are preaching, or what we believe, or what we are praying for!* Nobody has asked me any questions about matters of faith and belief, and we are preaching just as we preached in former times. We take our texts from the Old Testament and from the New Testament, the same as your preachers do here. I preach in Germany the same kind of sermons that I have always preached. Of course, we do not preach about political issues. As in revolutionary times, the representatives of government have only one concern and that is: are these churches or other church organizations in opposition to the State? If there is political opposition, of course, then the State tries to handle it, but if the people are loyal, then all is well.

German Bible Conferences

I have been asked if such meetings as we have here, would be allowed in Germany. Well, they are, my dear friends, and if I had time, I could tell you all about the Bible and Evangelistic conferences of our own church and how in the last year we had five great annual conferences. Our conferences are wonderful events for our members and in all of these five gatherings in Berlin, in Leipzig, in Frankfort on the Main, and in Nuernberg, we had the largest halls of the cities. In Berlin we had our sessions in the great Philharmonic Concert Hall, the most famous auditorium of the city. It was a wonderful time and the old German music masters looked down on that religious throng which sang Gospel songs and they heard quite a different kind of music than they were used to hearing.

I mentioned this afternoon, the Blankenburger conference, a wonderful Bible conference we have every year, in the last week of August. Some of you who hear only bad things said about Germany, would be astonished if I were to tell you what subjects we usually discuss and for a whole week, too.

We speak about Biblical matters; we speak about the things that are essential for going into the Kingdom of God and for winning the lost. The following subjects were treated in the last years. In one year our subject was, "We are Preaching Christ and Him Crucified". And think of it, in the midst of a religious crisis, we spoke a full week every day three and four times, about that theme, "We are Preaching Christ and Him Crucified."

When the church crisis was at its height, we chose the theme, "I Shall Build My Church and the Gates of Hell Will Not Prevail Against It." A whole week! In 1936 we used the subject, "We Saw His Glory — the Glory of the Only Begotten Son," and we had a wonderful time! And this year, 1939, our subject will be, "We are Messengers of God, of Christ, and are Proclaiming the Work of Reconciliation," and we shall speak on that subject a full week. About 4,000 people from all parts of Germany, and from all denominations of Germany, will be there, united in prayer and in fellowship, in consideration of this doctrine of the Scriptures.

Now you will ask me, How is it that there are reports of other churches having trouble? Well, I do not know exactly what other churches do, and I do not like to speak about other denominations. I only can give you the facts as I see them among the Methodists and in the Evangelical Free Church. Somebody asked me: "Has none of your preachers been in a concentration camp?" I said, "No, as far as I know, not one."

Experience of an Evangelist

Another asked me: "Has none of your preachers been forbidden to preach?" "Well", I said, "Yes", and now as I tell you the story, I ask you to listen closely, and you will find what may happen in Germany at this time.

It was four years ago. In my own conference, like a streak of lightning from the blue sky, there came the news that our brother Raderbach had been forbidden to enter his pulpit again in the city of Luebeck, to preach the Gospel. Now Raderbach was there at the conference when this word came, and you can imagine what an excitement the announcement caused. We had a closed executive session, talked it over, and I will give you the picture of the facts. One brother arose and said: "Well, now you see what has happened. Now you see, we are forbidden to preach Jesus Christ. We will soon be on our way to the catacombs."

A second one arose and said: "Well, we should not pay any attention to such an order, and I move that brother Raderbach returns tomorrow morning to Luebeck, goes to his church and we all go with him, and that he enters his pulpit and preaches, and we stand solidly with him."

A third one arose and said: "I move that we immediately send a telegram over to the United States. There the story will be printed in all the newspapers, and our Government will see how the Methodists and all Christian people of the world, become excited and we shall fight it through."

I said: "Now brethren, sit down and be a little quiet. Let us think this thing over. In the first place," I said, "I think it will not hurt our brother Raderbach if he rests a few weeks. He

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We urge you, dear friend, in the Master's name, "while it is day," to unite with us in helping the weary, hungry and suffering children of God. Remember the other words of the Lord: *"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"* (Matthew 25:40). Send your gifts large or small to:

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is overworked and needs some rest. But let us take a collection to help him, and send him for a few weeks to a quiet place, and there he can think it over. And in the second place, we shall ask the District Superintendent to find out what is behind this order, because I have some suspicions that some other religious group is responsible and we should find out before we make any decision."

Do you know what we found out? This brother Raderbach is quite an evangelist. Everywhere he goes in Germany, he has a revival. I think he is one of those preachers who cannot sleep, if in his church one single chair was empty in a meeting, he thinks what he can do to bring people in and to extend the work. He had a wonderful revival in Luebeck.

I found there was a village near Luebeck, and in that village almost everybody in the last election before the present Government came — almost everybody had voted for the Communists. Raderbach thought: "That is just the field for me. I shall try to win these Communists for Jesus Christ." He hired the hall and many of the Communists came to hear him preach the Gospel and were converted. Consequently he took a number of these Communist families into his church.

But there was another preacher in that village, and his church was empty. Nobody worshipped there but crowds went to hear Raderbach, and the other preacher got a little jealous. Well, I can understand that, but I cannot understand what he did. He had a friend who was a Government official, and he went to this friend with this story: "I should advise you to pay your attention to this Methodist preacher Raderbach. Why, he is half a Communist because he has received Communists into his church; and I fear he is preaching Communistic ideas." Now, of course, in such a time of revolution as it is in Germany, that is a very serious thing, and so our Raderbach was ordered to stop speaking in public.

When this was found out, they called Raderbach back and he was received wonderfully, not only from the authorities but also his church; but after his return, nobody dared to say anything against him, and he is doing evangelistic preaching today and working the same as before.

Now you have the facts. I could have caused Raderbach serious trouble if I would have followed the advice of these brethren. We could have even brought a reflection upon the whole Methodist denomination, but I think the way we took was the right way. . . .

Praying for a Revival

Now I think I have to come to the conclusion. Let me give you a closing point, and that is, the present situation in the church life in Germany is such that the ideal of the Free Churches can better be worked out. In my opinion, the plan of the State Church is breaking down, and the time is coming when there will no longer be State Churches. The hour of the Free Churches has come.

Just as you worked it out here in the United States — and one thing I have learned in my visits here is that the Free Church ideal, that means a church is supported and is held up by freewill offerings of the members and that everybody is free to make a personal decision as to which church he will belong — that ideal is the ideal of the primitive Christians as it is taught in the Acts of the Apostles. That ideal will be put into practice over in Germany.

We have religious fights and discussions going on now. We have un-Christian feelings and anti-Christian teachings over there, in the churches, but we have had such things in Germany all the time. There have been teachings in our universities at times, that were anti-Christian but we are in a time now, where only real Christianity will stand the test.

These problems will not overcome the Church of Jesus Christ, but will help rather to deepen the spiritual life, and the real Christian life of the people. My opinion and my prayer is, that out of all this turmoil of the world, there may come, and I know it will come, a new revival of evangelism. We, in Germany, are praying for a great revival especially at these Blankenburger conferences which I mentioned before. It is a prayer, we bring again that our Lord help us, that we may be instruments for producing a new revival.

May God help us that when this revival comes, we in Germany will be instruments of Jesus Christ for carrying out such a spiritual plan there. I ask you, my brethren, when you pray, do not forget to pray for us in Germany as we shall pray for you. Christians must be united in their prayers and in the power of the Word, to win victories for Christ. The victory will be His, Who is the same yesterday, today, and forever!

(Editor's Note: The July Defender will contain the complete text of Bishop Melle's afternoon sermon, delivered in Newton, Kansas, Sunday, May 14, 1939.)

Good News For You!

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Read this striking letter from a well known Christian Specialist associated with the famous Jefferson Hospital in Philadelphia, Pennsylvania.

"This is a copy of an unsolicited letter recently received from a trained nurse who returned to her home in Canada about a week ago, in fear and trembling lest an attack of her old enemy, Asthma, should seize her. I have never met her, but hearing of her great suffering I suggested ASTONE TABLETS through a friend in New York City:—

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Then read the following letter from a Bible School graduate of Alberta, Canada, where winter temperatures fall far below zero.

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KEEP UP WITH PALESTINE

The Holy Land is the center of interest these days. This interest will ripen as God sets His hand the second time to gather the Jews. The Jewish clock is to be started again and the Battle of Armageddon will be the end of the Gentile power. The Gospel Minister prints each week late news from Palestine. Besides, there is a Sermon outline for pastors, S. S. notes, prophecy articles, and miscellany.

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THE GOSPEL MINISTER, Dept. 314, Westfield, Ind.

Petitions Against War Deluge Congress

TWO months ago, war sentiment was at a white heat. Hate propaganda was doing its deadly work, the President of the United States was talking about war before next "Fall". Large numbers of people were being swept by the kind of hysteria that pulled the United States into the World War.

Time magazine published a statement, to the effect that the first draft would call young men between the ages of 21 and 30, the second 18 to 21 and the third 18 to 45.

Then, seemingly over night, public sentiment began to change. A groundswell, a definite reaction, started to develop among the common people — those who suffer most in times of war.

Petitions, astronomical in number, like the sample appearing on this page, were suddenly released from every part of the Nation. These signed slips have deluged members of the House and Senate by the thousands, every day, for over a month.

One Senator said in a recent speech that his morning's mail that day, had brought him over a thousand.

James True, Washington commentator, says: "We are hearing a great deal about the anti-war crusade of The Defender, here at the Capital. A man just left our office who had called on a number of Senators and Representatives. He said: 'Their desks are littered with thousands of the little slips circulated by Dr. Winrod and his friends, and everyone is impressed with the effectiveness of the campaign to keep America out of Europe's coming war'."

It is safe to say that no less than 2,000,000 of these petitions have deluged Washington during the last five weeks. This estimate is based upon conservative tabulations.

Little has been said, in the press and over the radio, about this great wave of sentiment, because the effort is diametrically opposed to the program of the "hidden hand". Every informed person knows that the *control* is doing its utmost to provoke a struggle, which if carried out, will again land our boys in Europe, on the pretext of fighting to preserve "democracy".

The American people were told that the last war was being fought to "make the world safe for democracy". Now they are being asked to believe that the coming war will be a struggle between "democracies and dictatorships".

Those who are today agitating for war insist that the coming alignment of nations will find England, France, Soviet Russia and the United States on one side, with Italy, Japan and Germany on the other side. This is the line-up which is expected to precipitate Europe's coming Armageddon. And we are asked to believe that when this conflict breaks, in its awful fury, it will be a struggle for the preservation of democracy.

But while some entertain the fixed opinion that American blood must again flow in Europe, there are others, millions of others — fathers, mothers, wives, sweethearts, poor and middle class people, who have a different idea on the subject! And they are expressing themselves through the Constitutional right of petitioning their officials at the Capital.

Now that we are being told, destiny has decreed that we shall fight for the preservation of European democracy — the question naturally arises . . . Where are these democracies? Does democracy actually exist in Europe in the sense that we know democracy in this part of the world? Or is this just another slogan?

Take France for instance? Under present circumstances, it is to be seriously questioned if that Country can be correctly called a democracy. The present Premier has been clothed with numerous dictatorial powers. On April 25, 1939, sections of the French press were muzzled by official decree. On the other hand, the very existence of democracy is predicated upon the fact of free press and free speech.

Soviet Russia, another Country on whose side we are supposed to fight, certainly can not be called a democracy. It is anything but a democracy, as we know democracy. The Russian citizen enjoys none of the liberties which are precious to the hearts of Christians and Americans.

England has stood alone, in recent years, as Europe's principal defender of representative government, but even there, conscription has been introduced

Keep America Out of War!

Dear Sir:

Believing that efforts are being made to pull the United States into war which would take our soldiers beyond American frontiers, I earnestly petition you to use your influence against such a proposal.

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and this, to say the least, bores deep into the liberties of her subjects. Democracy on the contrary is dedicated to the principle of human liberty.

Current press dispatches tell how the president of Poland, is now in process of being granted dictatorial powers.

The plain truth is, democracy is already dead — as dead as a salt mackerel in Europe.

International Jews are working furiously to hurl America into another inferno. But if we have any regard for truth, we will not be drawn into Europe's broils on the pretext of defending democracy.

The idea of America going to war to save democracy actually originates with leaders of the *international race*, who are finding it possible to use press dispatches, newspaper editorials, radio broadcasts, and newsreels to advance their false, lying, campaign of hate.

A well known student of international affairs has recently written a book, in which he lists the 21 nations with which the United States would likely become allied in the event of being drawn into another war. Fourteen of the 21 are controlled by dictatorial governments right now and there are grave questions about each and everyone of the remaining seven.

The time has come to explode the myth that our entrance into any war would be a holy crusade in defense of democracy. The very opposite is true. If we want to really do something to preserve democratic government, let us resolve to keep our own house in order. In other words, we have plenty to look after, here at home.

One's heart is made to tremble as he contemplates the savagery of the next war. Engines of warfare, unlike anything ever before known to mankind, are waiting, ready to be released. It is decidedly probable that Europe will be left a mass of smoldering ruins when the next war becomes history.

Science with its masterful achievements in so many other realms has done nothing to interfere with the progress of war. But, on the contrary, has produced instruments of destruction more dangerous and more devastating, than human language can possibly describe. Perhaps this fact can best be illustrated by referring to an interview which an army general in Europe gave a while back to the press of his Country. This man, a trained military leader, painted a word-picture of the horrors of the next war.

He speaks of countless thousands of mighty guns pouring forth millions of shells at opposing forces. High explosive shells possessing destructive power unknown in the last war. Poison gas shells whose deadly vapors penetrate the strongest gas masks. Shells which scatter an unquenchable piercing substance that burns through human flesh, penetrating to the bones in less than a half minute.

This army general says that millions of light, automatic rifles will be carried in the hands of millions of men, pouring out a constant stream of hundreds of millions of bullets every 60 seconds — a maddening roar so thick that even a small bird can not hope to get through, untouched.

He speaks of the skies being darkened with thousands of airplanes flying overhead, everyone raining a ghastly dew upon the earth below.

Hundreds of gigantic tanks each spitting death at the rate of a thousand shots a minute. The rattle of machine-guns on every hand.

Next, this army officer, pictures whole cities far behind the lines wrapped in winding sheets of yellow flame, victims of bombs from air machines, bombs which are capable of spra; ing entire city blocks with liquid fire.

Airplanes controlled by radio, the actual operators being hundreds of miles away. Tanks likewise controlled by radio. Savage methods of warfare! The contribution of modern science to the annihilation of twentieth-century civilization.

Then, he concludes his narrative with these words: "Tomorrow the world may be startled with a realization that death may be borne on the wings of the wind by radio; that men may be electrocuted by contact with the very air they breathe or stabbed with an invisible ray."

Modern propagandists may try to elevate war to a high and noble level in the public mind. They may try to camouflage its true nature in order to lead young men to slaughter. They may indulge in pleasant phrases when they speak of war. But the plain fact remains, that war is the bloodiest, the most vicious, the most brutal, the most wicked business in the world. There is nothing good about it.

If the American people are intelligent, if we are capable of learning lessons from past experiences, if we possess sufficient discernment to be able to read the handwriting on the wall, we will refuse absolutely, to plunge into Europe's coming holocaust — the efforts of powerfully financed, powerfully organized internationalists, working through press, screen and radio, to the contrary, notwithstanding.

Fortunately in a democracy public sentiment speaks the last word. Decisions are made under a representative system, according to the blended opinions of the majority of people, who express themselves through their duly elected representatives. If the great mass of people decide definitely, once and for all, that American soldiers will never again fight on foreign soil, no power under heaven can change it.

The avalanche of petitions ("Keep America Out of War") released during the last five weeks through the united efforts of Defender Readers, is a hopeful sign.

— *Gerald B. Winrod.*

PASTORS ON VACATION

A preacher is pulling up to a gasoline filling station in a middlewestern State, on a hot afternoon. Another preacher drives in from the opposite direction.

"How are you, Brother Preacher? Where are you from and what is your denomination?"

"I am from Montana, but tell me what makes you think I am a preacher?"

"Because I saw your American Clergy Bureau emblem on your license plate."

"Sure enough, I see you have one, also."

This chance acquaintance developed in a pleasant evening of Christian fellowship, because one of these Ministers knew that a special Bible Conference was in progress in a neighboring community. Their families decided to go to the service together that evening, and a warm lasting friendship developed between the two groups.

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Federal Council Tries To Silence "Voice Out of the Rockies"

"AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." II Chronicles 19:1-2.

There are exactly twelve words in this Scripture verse which need to be underscored in the thinking of Christians as they turn their thoughts toward that ultra-liberal organization, known as the Federal Council of the Churches of Christ in America. *"Shouldest thou help the ungodly, and love them that hate the Lord?"*

There are reasons to suppose that these words of Jehu, served to quicken a feeling of remorse in the breast of Jehoshaphat. The King was guilty of a serious transgression. Jehu was a fearless prophet and his rebuke carried a sting.

Jehoshaphat had gone down to the land of Samaria, the kingdom of the ungodly Ahab, who received him in regal splendor. An elaborate feast was prepared in his honor. The record says: "And Ahab killed sheep and oxen for him in abundance."

As the feast progressed, Ahab made a speech. He proposed physical conquest of the city Ramoth-gilead. He declared to those assembled: "Ramoth in Gilead is our's."

Ahab's remarks inflamed the passions of war and the banquet chamber reverberated with an hysteria for conquest. Turning to Jehoshaphat he made this challenge: "Wilt thou go with me to battle to Ramoth-gilead?" Jehoshaphat acquiesced meekly and thereby compromised his convictions. He entered into an unholy alliance. His actions indicated a feebleness of principle.

Jehu pointed an accusing finger at the Monarch and asked: "Shouldest thou help the ungodly, and love them that hate the Lord?" This solemn message was addressed to a man who possessed great power. It should serve as warning to weak-kneed Christians these days, when so many are prone to *go along* with the enemies of the Christ and the Cross.

In the past, it has been customary for the Cause of Christ to be attacked from the *outside*. But today, the enemies are at work on the *inside*. The doctrines of Tom Paine, Robert G. Ingersoll and other infidels and agnostics, are now being taught in seminaries, expounded from pulpits, and published through denominational literature.

A statement from Bishop Francis J. McConnell, former president of the Federal Council, will be sufficient to illustrate this point: "Is not this tendency to deify Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that he was and for the ideal that he is?"

Rev. Harvey H. Springer
Victim of Ecclesiastical Wrath

But the present illicit relationship between certain sections of organizational Christianity and modern skepticism, does not stop with heresy and unbelief in matters pertaining to Christian doctrine. It carries over into politics and blends with radicalism of the reddest hue, often turning Preachers into Socialists, and religious College Professors into Communists.

The so-called liberal Preacher invariably has a penchant for politics and is always to be found on the side of the left-wingers. Ministers of the Gospel who are willing to sell out, even, if in some instances, they have been defrocked by their brethren for acts of personal wickedness, are said to make excellent "fronts" through whom the hidden masters of Communism delight to work. President Roosevelt's statement that he is just as radical as the Federal Council of Churches is meaningful.

Regardless of the policies of their denominational leaders above them, individual Ministers must answer Jehu's question: "Shouldest thou help the ungodly?" Sunday School Superintendents and Teachers, Workers with Christian young people and children, Laymen whose financial contributions make Christian work possible—must answer the prophet's question: "Shouldest thou help the ungodly?"

The Pastor of one of the largest and most influential churches in the State of Colorado, has recently been compelled to make a choice between the easy road of compromise, and the thorny pathway of ostracism — and, with his loyal congregation, the latter path has been chosen. The name of this Pastor is Rev. Harvey H. Springer. His Church is situated just outside of Denver—the Englewood Baptist Church.

Mr. Springer is known affectionately among his friends as the "Cowboy Evangelist" because, prior to entering the ministry, he lived for twelve years in the saddle, herding cattle on the plains of Wyoming. Perhaps this early training contributed something to the fearlessness of character, now so evident, as he comes to close grips with the *liberal crowd* who is making such determined efforts to stifle his ministry.

* * *

EIGHT years after the turn of the century, an ecclesiastical body known by the imposing title, Federal Council of the Churches of Christ in America, assembled for its first meeting. The alleged "social creed of the churches" was then introduced.

Nikolay Lenin, patron saint of all Communists, read this "creed" with approval, apparently seeing in the scheme a potential ally for devitalizing the Church of Jesus Christ and making it an easy prey to the devices of atheistic barbarism. "When Lenin read it, he had only favorable comment to make", says an article in the Communist *Sunday Worker*, May 17, 1936. This statement was published over the name of a Rev. Edgar Jackson, representing the "Youth Committee of the Methodist Federation for Social Service".

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What the Communist hates, he profanes! The Communist hates God, and he tries to blot the very conception of Deity from the human mind. The Communist hates Jesus Christ, and portrays Him by the use of blasphemous caricatures in the anti-religious museums of Moscow. The Communist hates the Church of Christ, and has murdered millions of Christians, at the same time destroying thousands of Church edifices. The Communist hates believers and patriots, and seeks to smear any individual or group who opposes him.

Think it over! . . . You never hear of Communists speaking disparagingly about the Federal Council of Churches. It is a matter of public record that Lenin, after studying the program of this organization, had "only favorable comment to make."

The stubborn fact stares the American people in the face — that a clandestine relationship exists between Modernism and Communism. It is a short step from one camp to the other, and many take it. But more despicable than the religious Liberal who is caught fraternizing with the reds, is the man who wears the label of Fundamentalism and secretly allies himself with the destroyers; such a man is in a position to almost deceive "the very elect".

Incidentally, the term *Council* does not enjoy the most pleasant Scriptural annotations. According to Luke, it was a Jewish *Council* that decreed the death of the Lord Jesus Christ: "And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their *council*, saying, Art thou the Christ? tell us."

In the Acts of the Apostles, we find the following record: "And Paul, earnestly beholding the *council*, said, Men and brethren, I have lived in all good conscience before God until this day. . . . And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul."

In the parlance of the street, persons unjustly persecuted are sometimes referred to as being "crucified". A Council demanded the crucifixion of Christ. A Council sought to destroy the Apostle Paul.

Intolerance is nowhere more readily noted, in religious circles, than with the Federal Council of Churches. We do not charge that the leaders of this organization would deliberately sentence a man to physical crucifixion . . . but bigots sometimes find other ways for crucifying those with whom they do not agree! *It frequently happens that the man who shouts loudest for tolerance, is in reality, trying to create a smoke screen to cover his own intolerance.*

The tactics used by the Federal Council in silencing those who reject their "social creed", were adequately described by Dr. W. B. Riley, Pastor of the First Baptist Church of Minneapolis, in a Defender article a few months ago. Among other things, he quoted Dr. Charles S. MacFarland, an official of the Council, as saying that they proposed to DOMINATE RADIO IN THE UNITED STATES as far as religious broadcasts are concerned.

Reference was made by Dr. Riley to a meeting of the Religious Publicity Conference in Atlantic City and he quoted Dr. MacFarland as saying:

"Local fans do not want to hear local preachers. Local stations do not want any denominationalism. The ultimate plan yet to be worked out will probably be for local federations of Churches to endorse, and local stations to present, national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing Dr. Cadman (deceased), Dr. Poling, or Dr. Fosdick and perhaps a few other selected preachers who have received full endorsement of the Federal Council. . . .

"In the future no denomination or church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast. Our hope is that with the gradual development of our plan we will not be obliged to confine our talent to New York, but will be able to use talented Ministers in other localities who meet our requirements for popular broadcasts."

Soon after the appearance of this article, the Editor of The Defender received a letter from Samuel McCrea Cavert, General Secretary of the Council, attempting to refute the exposure, but recent experiences of the Rev. Harvey H. Springer, indicate that Dr. Riley was correct.

* * *

"COWBOY" Springer is not only the Pastor of a large Church; he edits a weekly publication called the *Western Voice*, publishes a constant stream of booklets, holds revivals and, at the present time, uses four Colorado radio stations as mediums for proclaiming the Gospel. His Englewood building seats over 2,000 persons and is filled every time he steps into the pulpit. He has the largest Sunday School in the State.

His soul-winning work is the very antithesis of the radical left-wing program of the Federal Council.

Although the seat of this organization is in far-away New York, Bible-believing Christians in Colorado are learning that its long arm reaches out to the Rockies. This revelation came with a shock when the "powers that be" suddenly decreed that the former Cowboy was to be taken off the air. By methods peculiarly their own, they began pulling wires at the proper places, setting in motion agencies to silence the "Voice Crying Out of the Rockies" (a phrase often used to describe Mr. Springer's radio ministry).

"Straightway in the morning the chief priests held a consultation with the elders and scribes and the whole *council*." Mark 15:1.

Harvey Springer found that he was a marked man — marked for "crucifixion" by a twentieth-century Council! Like a bolt from the blue, he received the following letter:

— *Turn To Page 12.*

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Enclosed find $_____ for which please send me _____ copies of "Returned From The Dead."

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Address _____

"VOICE OF ROCKIES." From Page 11.

Rev. Harvey H. Springer
Englewood, Colorado

Reverend Sir:

As a licensed organization for broadcasting, holding the privilege of presenting radio programs for public consumption, we are required by law to maintain our service for the interest, convenience and necessity of the general public. We take pride in the record we have shown to date and are anxious to maintain it in every respect. To do this we must of necessity serve the interest of the majority of our listeners to the best of our ability. We recognize this majority is made up of various groups and organizations, and find that by acceding to the wishes of these groups where they serve in the interest of the public, we best fulfill our license obligations.

During the past three months we have received a number of complaints about your broadcasts on our station, and as you know we have taken particular caution to see that the scripts submitted by you in advance contained nothing that would be offensive to any organized minority or the general public. This caution has evidently been unsuccessful for we continue to receive criticisms for permitting your organization to be represented on our station.

As a rule we are not willing to abide by the wishes of small organized minorities simply to satisfy their own particular ideas, received from well-established groups and from ever-enlarging circles we feel justified in taking definite action.

The Federal Council of the Churches of Christ which represents the Protestant denominations in the United States is represented in Denver by a very large Protestant group. This organization has taken exception to many of the statements you have made before your own congregations and in particular to the references made on the air the last two Sundays to the book by Dr. J. Frank Norris, "Federal Council of Churches Unmasked".

We feel, therefore, that it is to our best interests to discontinue our existing contract and prefer to terminate same with the usual two weeks' notice, which means that your last broadcast will be on Sunday, April 30 from 8:30 to 8:45 A. M.

Yours very truly,
KLZ Broadcasting Co.
F. W. Meyer

An analysis of this letter reveals two things. *(1)* The claim of the Federal Council to represent Protestantism in the United States, and *(2)* the Federal Council is opposed to free speech — where the rights of those with whom they disagree are involved.

Special notice should be taken of the following phrase: "This organization has taken exception to many of the statements you have made *before your own congregations.*" Not being content to protest against sermons delivered through the microphone, they would also censor utterances made in his pulpit. Scripts were submitted in advance of the radio talks and given microscopic scrutiny. No violation of station requirements could be cited. But, yet the Council wanted to silence Mr. Springer!

Harvey Springer declared that he would never voluntarily surrender his inalienable rights. From his pulpit, he thundered: "When the Federal Council thus tries to gag me, it pays me the highest compliment of my life."

To the management of the station he said: "I observe from this letter that you gentlemen have been misinformed. The Federal Council of Churches does *not* represent Protestantism, either in Colorado specifically or the Nation in general. I shall prove this to you men, by an appeal for expressions of confidence from Protestant listeners in this locality. I shall ask my hearers to tell you by letters and postal cards, whether or not the Federal Council speaks authoritatively for them. I shall ask them to tell you whether or not they wish me to remain on the air."

Only two broadcasts remained until he would be silenced by Federal Council pressure. For the following Sunday, he prepared short announcements to be read at the beginning and at the close of the sermon. Thus, in a few words, he explained that his relations with the owners of the station had been entirely satisfactory, that pressure was being exercised to deny him the use of the air, that expressions from the listeners would be welcome.

WITHIN LESS THAN A WEEK, THE STATION RECEIVED 3,144 NOTICES EXPRESSING THE DESIRE THAT MR. SPRINGER BE ALLOWED TO CONTINUE.

Thereupon the station informed him that his broadcasts could go on until the termination of his contract which is July 30, 1939.

Moreover, one of Mr. Springer's friends conducted a survey among the Ministers of Englewood and Denver. Several Pastors were contacted. Without exception, these men explained that they knew nothing about the matter and had been in no way consulted by the Federal Council in connection with the action taken. Certainly their support had not been enlisted, for a concerted effort, to choke the voice of one of the most respected Christian leaders of the State. The subject had not been presented at any time, to the congregations for whom the Council professed to speak.

On the other hand, augmenting the spontaneous outburst of mail—expressions of whole-hearted and Christian agreement, were received from large congregations assembled in bodies, not only adjacent to Denver, but from other places over the State. Many prominent business men interceded on behalf of the Preacher.

This experience portrays the absurdity of the Council's claim that it is qualified to speak for the Protestant forces of America. The fact that its leaders have been able to maneuver things to have their organization included in the annual budgets of many of the large denominations, does not mean that it is to be taken as the official voice for the whole of Protestantism.

* * *

THE seat of the Federal Council of Churches is 105 East Twenty-Second Street, New York City.

Laymen whose money is being poured into its coffers year after year, should give thought to the following clause from the Constitution of the organization:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians."

This is *authority without responsibility* — authority to represent churches, authority to express opinions for denominations, authority to formulate plans which often violate the wishes of Pastors and Laymen, authority to mould religious policies, authority to advocate birth control in the name of the Church of Jesus Christ, authority to promote Socialism, authority to publish filthy pamphlets on sex, authority to control radio as far as religious services are concerned, authority to do as it pleases without being held responsible for havoc wrought by its innovations.

Christian Laymen have it in their power to require Pastors to convey word to denominational leaders that they disapprove of Federal Council activities, and wish their respective Churches purged of its influence. There are Ministers in all parts of the United States who, chafing under the cut-and-dried program of the Council, would welcome an opportunity to carry such a message to those occupying positions of higher authority in Church government.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." Revelation 18:4.

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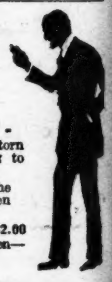

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God's "Pernicious Merchandise"

A STUDY of the origin of our English Bible is a matter of heart-interest to every Christian. As the narrative unfolds, it mobilizes all the finer sentiments of devotion.

It is necessary to explain that the history of the Bible in the English language resolves itself into two distinct periods, which are classified as "Manuscript Bibles" and "Printed Bibles". The former were secondary translations from the Latin Vulgate, while the latter were, more or less completely, translations from the original Hebrew and Greek of the Old and New Testaments.

It is true, the first English essays in Biblical translation appeared in poetical form. In the Encyclopedia Britannica, we find an account of Caedman, the earliest English Christian poet, who in the seventh century sang "of the creation of the world and the origin of man . . . of many other stories from the Holy Writ."

Being a herdsman who claimed to have enjoyed a supernatural experience, he went to live with monks in a monastery. His poetry was always on sacred themes. He professed to be guided by a passionate desire to turn men from sin to righteousness.

A century later, Bede (Beda, Baeda), an English historian and theologian, struck off the first prose renderings of the Bible in the English. He translated portions of the Gospel of Saint John from the Latin Vulgate.

This early English historian was an inmate of the monastery at Wearmouth, a pious and devout Christian. It was in this atmosphere of quiet solitude that his work was accomplished. In his autobiography he states: "I have spent my whole life within that monastery (Wearmouth) devoting all my pains to the study of the Scriptures."

It is refreshing to review the effort and sacrifice which were poured into the construction of Manuscript Bibles. The passion of Godly men to produce an English Bible did not cool during the chaos of Mediaeval times. This endeavor is traceable in history, from the time of Bede in the seventh century, to Wycliffe in the fourteenth century.

Because of political convulsions in the British Isles, during the eleventh to the thirteenth centuries, Bible translations were halted almost entirely. William the Conqueror and his Norman-French hordes swept over England. Partial suppression of the language was unfavorable to literary effort of any kind in the English. This pollution of language extended into the early part of the fourteenth century.

The name Wycliffe is familiar to Christians. To him and his adherents, we are indebted for two noble translations of the Manuscript Bible. These editions have always been associated with his name and are, moreover, the earliest complete renderings that we possess of the Holy Scriptures in English. In those days, a Bible cost the equivalent to about $150.00 as each copy had to be written out, since there were no printing presses. They multiplied, however, despite the fact that imprisonments were imposed upon persons caught possessing copies.

Later, in Germany, the Scriptures were printed seventeen times before Luther began his Reformation effort, yet no English printer attempted to put the Book into type. It is a fact, substantiated by historical record, that no part of the English Bible was printed before 1525, no complete Bible before 1535, and none in England before 1538.

Up to this juncture, versions of the Scriptures consisted of secondary renderings of the Vulgate—translations of a translation. With the advent of the era known as "new learning", direct renderings from the original became possible. Erasmus, an English scholar and Churchman, in 1516, published a New Testament in the Greek language.

First English Bible Appears

It remained for William Tyndale, the great scholar and martyr, to give the world the first English production. He was first to take advantage of the altered conditions which existed, his desire being to arouse clerics and laymen alike, to an understanding of the serious corruption and decline of the Church.

Tyndale's entrance upon the stage came at a dramatic moment because, as one writer has said, it was a fact well known to historians, that human energy was bursting over spillways to find an outlet — an expression — as never before.

Columbus was endeavoring to have his "wild dream" financially underwritten. Spain, at the pinnacle of dizzy heights as a world power, was busy with her torture chambers. Church dignitaries had issued documents demanding the extermination of Protestant "heretics". The much-married Henry VIII was quarrelling with leaders at Rome — a very fortunate thing for England at that time, Church historians observe. When his daughter, Bloody Mary, reached the throne, the high carnival of blood began, reminis-

— *Turn To Page 14.*

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MERCHANDISE. **From Page 13.**

cent of the days of fiendish Nero.

The sensitive nature of Tyndale recoiled as he considered the evil of his time. He sought an antidote; he resolved to translate the New Testament into the English language. This had long been his ambition, even as a student in Oxford.

Securing employment as a preacher at St. Dunstan's in-the-west (London), he began his arduous task. This was in the year 1523. But while located there, he encountered nothing but disappointments and opposition to his project. In fact, he discovered that there "was no place to do it in all Englonde (England)".

Finding publication in England impossible, he sailed for Germany in May 1524. After visiting Luther at Wittenberg, he settled in Cologne. There the work of printing his Bible was started on the crude presses of Peter Quentel—a quarto edition of the New Testament.

"Pernicious Merchandise"

Johann Cochlaeus, of Frankfort an implacable enemy of the Reformation, endeavored to halt Tyndale's progress. He succeeded in getting the Senate of Cologne to interdict further printing.

It is interesting to note that Cochlaeus also dispatched a warning to King Henry VIII and Cardinal Wolsey to prevent the entrance of Tyndale's "PERNICIOUS MERCHANDISE" into England.

The term *pernicious merchandise,* is a vicious play upon words. It is the height of audacity to compare the Gospel of Christ with wares of an injurious or destructive nature — for that is the literal meaning of the term. *Today, Modernists maintain an attitude of contempt for the Word of God, not unlike that of Cochlaeus.*

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Tyndale fled with his precious translations farther up the River Rhine to the city of Worms. There he engaged another printer, with the result that limited editions of the Bible in English reached England during the summer of 1526, and were eagerly welcomed and purchased. Strong measures of suppression were quickly adopted by the authorities. But the common people clamored for the Word of God!

Only a few fragments of the original Tyndale Bible remain today, one of which is preserved in the British Museum (Section, Grenville 12179).

Opposition did not dismay Tyndale. He continued his labors with indomitable courage. In 1530, the books of Moses were printed at Marburg, by Hans Luft. In 1531, the book of Jonah was completed and in 1534 three reprints of the Worms edition of the New Testament were struck from German presses.

Research records show that Tyndale remained on the Continent of Europe, writing and preaching to the masses who hungered for the message of salvation. He took up permanent residence at Antwerp. In 1535, he perfected a revised edition and added headings to the Gospels and the book of Acts.

A short time later, he was treacherously arrested and sentenced to prison where he was incarcerated for sixteen months, suffering tortures and indignities which only evil brains could devise. Like his Master, Whom he faithfully served, he was betrayed by a friend—one Henry Philips.

On October 6, 1536, the execution of this martyr, the "apostle of England", took place. He was tied to the stake and publicly strangled by a hangman, exclaiming with his last gasp, "Lord, open the king of England's eyes." His tortured flesh was then consumed by fire.

In the book, "History of the English Bible", page 316, Dr. Wescott states: "The history of the English Bible begins with the work of Tyndale and not with that of Wycliffe."

The style of translation in those days is illustrated by the following reproduction of the Lord's Prayer, from William Tyndale's pen:

"O oure father which art in heven, halewed by thy name. Let thy kingdom come. Thy wyll be fulfilled, as well in erth, as hit ys in heven. Geve vs this daye oure dayly breade. And forgeve vs oure treaspases, even as we forgeve them whych treaspas. Lede vs nott into temptacion, but delyvre vs from yvell. Amen."

One writer on Church history says: "The Bible, as we have it today, is practically the work of William Tyndale, the heroic scholar and martyr."

* * *

One of the most outstanding Bible scholars of the present generation—a man who has rendered inestimable service in matters pertaining to Scriptural instruction, is Dr. William B. Riley. Since the year 1897, he has served as Pastor of the large First Baptist Church, of Minneapolis, Minnesota. The history of this institution dates back five years before the State of Minnesota was admitted to the Union. He is regarded as being one of the greatest Bible expositors of modern times.

When Dr. Riley accepted the call to the pastorate which he has now served over forty years, there were 580 members. He has seen more than 7,000 unite with the Church.

Only of late has he contributed to the Cause of Christ what he regards as his greatest and most important work. It was in 1924 that he began turning out sermons with the thought of eventually covering the entire sixty-six books of the Divine Library. He ex-

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pected to complete the task in five years but thirteen years were required instead. A manuscript of the sermons was submitted to the Union Gospel Press, of Cleveland, Ohio. Heads of this Christian publishing concern became enthusiastic about the typewritten draft.

And in 1937, the first editions were completed—the finished work being known as *The Bible of the Expositor and the Evangelist* . . . a set of 40 volumes. Thus, there was presented to the Christian public, a complete and up-to-the-minute interpretation of God's "Pernicious Merchandise".

As an illustration, your reviewer turns at random to volume Four of the series—the book entitled "Joshua, Judges and Ruth". In this volume, Dr. Riley has combined three books of the Old Testament.

Allowing the book to fall open mechanically, our eyes become fixed upon page 310:

"Ruth contributed a new strain to the Saviour's blood. If one would take the pains to trace the Christ, he will find that Rahab, the harlot, is in His line, and now this girl that would have been denominated by bigoted Jews as 'a dog of a Gentile', becomes the great-grandmother of David. Shall we say it is strange that such elements should enter His ancestral chain? Nay, verily! God elected that it should even be so, for Christ was not 'the Saviour of the Jews only', but 'of all men'; nor was He the descendant of the Jew only; He was the Son of Man! Into His veins, the blood of all men from Adam's day came, and through His arteries it coursed, for He was to be the High Priest, touched with the feeling of our infirmities — a Saviour of sinners, a God to the despised, a Redeemer to the distressed, the poor, the brokenhearted, the helpless, the social outcast! There is no man nor woman who need fear to approach Him, or be alarmed lest He should not prove a brother."

* * *

It is a long step from Tyndale to Riley. When we hold in our hands the Bible, in its present beautiful and popular style and diction, we are apt to forget the price that was paid that we might have it. Let us not neglect to breathe a prayer of gratefulness of such men as William Tyndale, who served all future generations by their fearless, consecrated, scholarly labors in the service of their Lord and Master.

And we should be none the less thankful for modern prophets, writing under that illumination which only the Holy Spirit can produce in the human consciousness, who have found ways for making the Sacred Page to glow with spiritual inspiration.

Let us cultivate an attitude of praise to God for those royal custodians of "Pernicious Merchandise", who have lived through the centuries.

— *Staff Writer*

Jackie Writes A Letter

Wichita, Kans.
May 26, 1939.

Editor
Saturday Evening Post
Philadelphia, Pa.

Dear Mr. Editor:

I don't care to sell any more of your magazines after the way you have talked about Mr. Winrod this week and my age is 11 and I sell papers here in Wichita but will not sell yours ever again. Things are said in the Post about Mr. Winrod which made me feel bad when I went to the door to pass out the papers and people who buy my papers think it is terrible what you have done. I will sell other papers but not yours any more.

The End,
Jackie Craig

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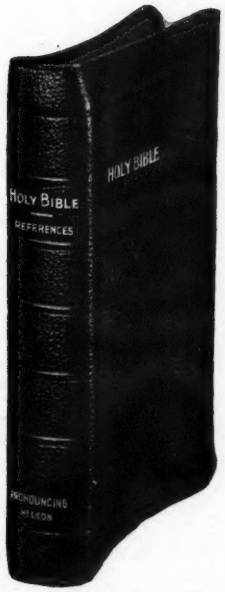

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Size of Page 5⅜ by 8⅛ inches.

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SPECIMEN OF TYPE

B.C. 1796.
i.e. *The son of my sorrow.*
i.e. *The son of the right hand.*

his substance, which he had got in the land of Ca'-naan; and went into the country from the face of his brother Ja'-cob.
7 [c]For their riches were more than

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Elmer James Rollings, Detroit, Michigan

James E. Chenot, Judge of the Circuit Court, Detroit, Michigan, says:

"During my administration as Prosecuting Attorney of Wayne County, Mr. E. J. Rollings was an officer of the Michigan State Police and later a special officer of the Detroit Police Department.

"No man of my acquaintance is better qualified by training and experience to discuss crime and crime prevention, especially in the field of narcotic drug suppression, where he has had extensive first hand contact with the problem of enforcement."

This month, Mr. Rollings gives Defender readers a summary of facts about one of the most serious menaces known to modern civilization.

THERE are those of us who still believe that in creating this world God made no mistakes, and that creation was a manifestation of His love, a desire for a people for His Name, and for a perfect place of abode for that people.

God's creative love and foresight is one of the marvels of His grace. Every act of creation and every law of the universe is intended for the highest good of all concerned. God put everything on this earth for man to use, but fallen and depraved man has never been satisfied to use the gifts of nature, but has ever schemed to misuse and abuse what the Creator intended as a blessing.

Alcohol is not only derived from useful products but is itself the basic necessity for scores of highly useful medicines, for extracts and flavorings, hair tonic, face lotions and numerous other commodities. There are twenty odd byproducts of the tobacco plant, all useful and profitable but man is not satisfied to *use* this plant, he prefers to *abuse* it.

Marijuana, that terrible breeder of base immorality and murderous insanity, comes from a plant that yields a dozen lucrative commercial products; and so on we might go, in the realm of chemistry and pharmacy, discovering how the blessings of God's creative foresight have been prostituted by depravity to unholy indulgence.

Looking at a field of White Poppies in bloom, it is hard to believe that beneath that beauty lurks death, disaster and diabolical destruction. From the extract of the poppy, pharmacy has perfected codeine, morphine and other drugs used by medical science for the alleviation of pain and no one but the bed-ridden sufferer knows what a blessing the Creator bestowed upon mankind in the gift of this White Angel of Mercy, but from this intended benefaction, the Devil has modeled his most cruel, insidious instrument for the destruction of body and soul. Some of the greatest nations of the world have been cursed and all but destroyed by the Devil's distortion of the product of the poppy.

Junk

From the unripe capsule of the white or oil poppy, grown almost exclusively in the Far East, comes a milky exudation which when refined is opium, the King of habit-forming drugs, pre-dating by two thousand years other known drugs.

Morphine, the Crown Prince of the family of King Opium, is unquestionably the most widely used of the derivatives of the poppy, Heroin the most concentrated of this family of opiates is probably next in illicit popularity with Codeine and Laudanum and Paregoric trailing in this parade of death.

Morphine's plurality of adherents is easily understood by a careful perusal of the methods of using these various degenerate children of the poppy. An opium smoker first of all requires a secluded room or den where windows and doors may be sealed to prevent the telltale odor from seeping out. Next he must have an elaborate and quite expensive outfit, consisting of a pipe ranging from twelve to eighteen inches in length, and these pipes are especially manufactured for the purpose of opium smoking, and to our certain knowledge some of them are made in our American cities, a lamp especially built for this purpose, a Yenche Gow for cleaning the pipe and a Yen Hok — an implement resembling an old-fashioned hat pin, on which the opium smoker rolls his pill, completes the very cumbersome and costly equipment necessary to the devotee of this soporific curse.

"The Knights of the Black Bottom Spoon", as the unfortunate, deluded, dupes of Morphine are known in the underworld, need only a "Steve Douglas", a "Stove" and a check of "M" to drive away their troubles, cares and pains and give them courage for their (in the majority of cases) criminal pursuits.

A "Steve Douglas" may be the latest hypodermic syringe or it may be a five cent eyedropper with a hypo needle fastened to the end with the aid of a cigarette paper, or it may be this same eyedropper minus the needle but with the end broken in a jagged point which when stabbed into the arm will leave a painful unsterile wound.

A "Stove" may be a tin box lid or any other article in which the addict can mix his morphine solution, most frequently it is the bowl of an ordinary teaspoon with the handle broken away. The addict places his morphine powder in this "stove", mixes the right proportion of water and holds a lighted match under the "stove" to dissolve the solution quickly. The bowl of the spoon becomes black on the bottom from this cooking process hence the name, "Knights of the Black Bottom Spoon".

This "Stove" and "Steve Douglas" comprise what the "Doper" calls his "Works" and, as the reader has already concluded, may be carried in the cuff of a trouser leg, the sleeve lining of a coat, the lining of a hat or a half dozen other places of concealment on the person of the addict, and the complete outfit costs only a few cents. His only other problem is securing a dollar to buy a "check" or "deck" of morphine, the actual procuring of the drug is a simple matter as it is easily accessible on the bootleg market in every large city in the country, and in most of the smaller ones.

In this particular, too, he has an advantage over the "Hop Head" or Opium Smoker who usually must buy his drug in larger quantities, not less than a five dollar "toy" at one time, and hop peddlers are not nearly so prevalent. For the several reasons given, the Opium Smoker, in this country, sooner or later almost inevitably becomes addicted to the use of morphine. Codeine and Heroin may be taken hypodermically although Heroin is also manufactured into pills and smoked like opium.

We must not fail to mention an ally, that while not related by kind, is nevertheless a member of the entente of extermination composed of Opium, Marijuana, and Cocaine, and it is to the latter we now refer, as we covered the

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That A Major Portion Of That Bill Is Chargeable To Narcotic Drugs?

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ruthless ravages of Marijuana, in an article entitled "The Weed of Woe" in the May Defender.

Cocaine is the product of the dried leaf of a South American shrub, and is used in medical and dental practice as a local anaesthetic. As such, it is a valuable aid to science but appropriated by the Devil becomes a sinister, handmaiden of hell. Cocaine, known as "Snow" in the "district", may be taken with a hypodermic syringe, but perhaps more often is snuffed by the addict or "Snow Bird" as they are known. It very often is the bait with which the peddler makes new customers and the first step down to the dungeon of despair.

In the vernacular of that remote and degenerate population known as denizens of the underworld, all of these noxious potions, the vicious vehicles of poverty, prostitution, perversion, pestilence and plague are grouped under one label, "JUNK". The despicable purveyors of these pestiferous poisons are known as *"JUNK PEDDLERS"*—while the shambling, squalid, wretched army of unfortunate addicts are referred to as *"JUNKERS"!*

Junk Peddlers

Of all the enemies of organized society only the kidnapper might vie with the "Dope Peddler" for the unsavory title of the underworld's most vile, vicious, disdainful, degraded, debaucher of putrefaction.

The man who sells this destroyer of body and soul for a profit is looked upon with contemptuous scorn even by the criminal world. So profitable has the illicit traffic in narcotic drugs become that it has drawn to it the most vicious, unscrupulous and yet the most cunning, crafty, criminal minds of our day. Some idea of the tremendous profit can be gained by this example! Raw Opium may be bought in Asia for approximately $8.00 per pound. One pound manufactured into Morphine produces about one and a half ounces. Morphine is put up in "checks" which sell for one dollar each on the street. An ounce of Morphine sold in this way will bring about $480.-00. Therefore, one pound of raw opium purchased in Asia for $8.00 will bring $720.00 on the streets of our American cities, and it is estimated by authorities that there are fourteen hundred tons of illicit Opium produced every year over and above the amount needed for medicinal and experimental purposes.

Fourteen hundred tons would be Two Million, Eight Hundred Thousand Pounds! With a possible profit of $712.-00 per pound, is it any wonder that these unprincipled peddlers have a carefully worked out plan for the creation of new addicts among the boys and girls of our land?

The crafty scheming which ensnares unsuspecting American youth and makes them hopeless slaves, how these bootleg narcotic peddlers work, the problems and methods of law enforcement officers in ferreting out, raiding, arresting and convicting these vultures of society, are all fascinating subjects, that space prohibits our dealing with in this article. However, the reader will find in the Author's new book, "The Silent Horror" an exhaustive treatise of these and other interesting, gripping, educational, startling, shocking, sensational phases of the narcotic evil.

Junkers

I fear that those of us who tread the more respectable walks of life are wont to think of the "Junker" as part of a degenerate civilization, that has chosen its present mode of living to give expression to the vicious instincts of its inhabitants. We forget to sympathize with those, who against their own better natures, have been dragged down — those who have been qualified by education, breeding, and heredity to live lives of accomplishment, of far-reaching influence for good. Who, through "Dope" have been converted into enemies of society, criminals, although eager to shake off their unhappy bondage . . . helpless!

There are at least a million of these hapless, abject slaves in the United States today, and numbered among them are sons and daughters from our best homes with the blood of noted and noble ancestors in their veins. They did not come from the underworld, they came from average homes like the homes of the readers and writer of this sad chronicle, and finally they will go down to an anguished death in some dark hovel of the underworld and to an unmarked grave.

I wish every reader could visit a "Flop House" in one of our big cities. Places where these unfortunates "hole in" for fifteen or twenty cents a night, forty or fifty cots in one room occupied by "Junkers". No ventilation, inadequate sanitary provisions, a condition of squalor and filth that beggars description, and the heartsickening fact is that many of the occupants of these holes are boys scarcely out of their teens.

The average age of the drug addict in America is twenty-two. Victims of circumstance, caught in the toils of this high priest of insanity and suffering, through mental or physical anguish, sorrow, despondency, failure, or perhaps through curiosity, and once a habit is formed it is not far to the bottom of humanities scale. Soon an addict becomes unable to work because of the destroying effect of narcotics on the nerve centers, tissues and organs of the body. He must have dope, and that word "must" is used advisedly. He is a sick person, not a police problem nearly so much as a medical responsibility.

Dope is the only medicine that will restore him to normal and save him from indescribable pain and suffering, and he must have anywhere from $2.00 to $7.00 worth every day. To panhandling, and petty misdemeanors, and to the most serious felonies, the desperate slave of narcotics will turn. *Five Million Dollars is spent every day of the calendar year, in this so-called Christian land, for illicit, bootleg, habit forming narcotic drugs.* But this is a small portion of what drug addiction costs the taxpayer; think of the value of the merchandise the addict must steal if he is to sell it for enough to buy $5.00 worth of dope! Think of the cost in police protection and court procedure against this unproductive army of human derelicts. Here is a major share of America's Seventeen Billion Dollar annual crime bill.

"Am I my brother's keeper?", and the voice of the Lord answered Cain's guilty question, and said, "The voice of thy brother's blood crieth unto me from the ground!" True Cain had slain Abel with his own hands . . . but I wonder if our indifference will not indict us in that day, when the sins of omission will be judged even as the sins of commission.

If you could have seen "Tennessee Slim" die in the putrid filth of a flop house, or heard Mary's dying mother plead for one more look at her baby girl, but her baby girl was a Junker and living in disgrace and shame, or if you could have heard old "Charlie the Bum", recite that poem written in blood,

Fond hopes are dead and buried,
Nothing now but the grave;
Bound with unbreakable fetters,
Merciless morphine's slave!

I am sure if you had heard the pleading cries of the broken-hearted, and seen the remorse over what might have been, that you would want to join the crusade against this silent horror.

(Editor's Note: Mr. Rollings will continue this discussion next month, using as his subject "A Crusade Against the Silent Horror".)

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Stories of Gospel Songs

"Good Night and Good Morning"

By Homer Rodeheaver

● In preparing the present series of articles on hymns and gospel songs, Mr. Rodeheaver has been requested to retain the natural spontaneous style which he has used so successfully through the years, when appearing before great audiences in all parts of the world.

MUSIC, more than any other one thing, can bring comfort and solace in times of sorrow.

It has probably been our tendency to sing too many songs about heaven and the future life. Those of us who are directors of music have been criticized for this. Such criticism may be justified especially in meetings where there is a majority of youth.

I do believe, for this great youth army that we are trying to enlist in the cause of right and righteousness, we should have more songs of action and with martial rhythm; but we also have many folks in the afternoon and evening of life. They live in their memories of the past and the prospects of God's promises for the future. They like to hear songs about the "Home Over There" and "The Glory Song", telling of the joys and happiness of God's Heaven.

Possibly the most difficult service for which to select wisely the right song, is the funeral. Many times, of course, and in fact most times, the bereaved loved ones have some favorite selection, usually among the old hymns, which they want sung; but the singer is often called upon to select one or two numbers. With this need in mind, we were persuaded to compile a book of "Comfort Songs", which contains in convenient form, the hymns and songs most appropriate for such occasions.

We certainly would not select a song that would be too light and frivolous; at the same time, why should we add to sorrow by selecting sad and morose songs or hymns? There must be a happy medium. This seems to have been found in the song "Good Night and Good Morning", which you will find on page 126 of our newest book, "Christian Service Songs". This song has been sung at more funerals during the last ten years than any other Gospel song.

The words were written by Mrs. Lizzie DeArmond. I wrote the melody. Mrs. DeArmond lived in Swarthmore, Pennsylvania. She has written hundreds of Gospel songs which have been printed. She had a lovely home and a lovely family.

Then a great sorrow came one day, for one of her daughters, who had been of special help to her in her work, "passed upward to His kingdom of peace". The clouds of sorrow hung low. She did not seem to be able to make her way through at all. She kept constantly thinking of this "Good Night".

Then in the midst of her sorrow God gave her this thought: "Your daughter was a Christian; you are a Christian. According to the Christian religion, just as surely as you have had to say 'good night', you will be able to say 'good morning' after a while". With that thought the clouds were dissipated. She wrote the poem which brought comfort to her and which has brought comfort to many thousands of people.

Some time afterward, I went to Swarthmore and sang this same song for Mrs. DeArmond's funeral. So, it was an added message of comfort to the loved ones she left behind.

This was one of the songs I sang at Mr. Sunday's funeral and, strange to say, this was one of two songs that was sung at John Dillinger's funeral. Yes, I know these two men were possibly as widely separated as any two men could be. In the beginning, however,

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GOOD NIGHT AND GOOD MORNING

Lizzie DeArmond — Homer A. Rodeheaver

1. When comes to the wea - ry a bless - ed re - lease, When upward we
2. When fad - eth the day and dark shadows draw nigh, With Christ close at
3. When home-lights we see shin-ing bright-ly a - bove, Where we shall be

pass to His kingdom of peace, When free from the woes that on earth we must bear,
hand, it is not death to die; He'll wipe ev-'ry tear, roll a - way ev-'ry care;
soon, thro' His wonderful love, We'll praise Him who called us His heaven to share,

CHORUS.

We'll say "good-night," here, but "good-morning" up there.
We'll say "good-night," here, but "good-morning" up there. Good morning up there where
We'll say "good-night," here. but "good-morning" up there.

Christ is the Light, Good-morning up there where cometh no night; When we step from this

earth to God's heaven so fair, We'll say "good-night" here, but "good-morning" up there.

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they were little boys out in our great western country.

One was taken into an orphan's home where he was carefully trained and kindly treated; the other made a slight mistake, was thrown into jail and cruelly treated, and because of this experience grew hard and bitter toward law and order and organized government. One became the world's greatest preacher; the other became the world's greatest outlaw.

When death came, however, the loved ones of each wanted this comforting thought that when we say good night here we will be able to say good morning up there.

This illustration of these two men—the beginning, the result, and the end of their lives, should make us all look around our community and see what boys need encouragement, so we will have more men with the aspirations of Billy Sunday and not so many with the bitter, hard, discouraged attitude of the world's great outlaw.

The right kind of music in the home and in the Sunday School, will help keep the boys thinking about the Christian way of life as the best way.

The thought expressed in this song, "Good Night and Good Morning", as it has gone out on radio and on records, has brought comfort to many thousands of people.

You may know someone who has never found this assurance. Let me suggest that you pass this song on to that one, because it is a promise from God's Word to those who know and love His appearance.

Is Church Regimentation Next?

Rev. L. S. Wiser, College Hill Baptist Church, Wichita, Kans.

RELIGIOUS bodies are now exempt from taxation for old age pensions and unemployment compensation by the Social Security Act.

The Social Security Advisory Council, at Washington, D. C., has recommended the lifting of this exemption from religious bodies. If such an act were passed it would mean an increasing tax upon the churches which by 1949 would amount to 3 per cent of salaries paid during the calendar year. The tax would apply not only to the church but also payment of a three per cent tax would be required of all employees.

Taxation for unemployment compensation insurance, in addition to the tax for old age pensions, would be required of many churches, bringing the total tax upon such churches by this proposed bill to six per cent annually by 1949.

Payment of unemployment compensation and old age taxes is mandatory. No church would be asked whether the act is in agreement with their religious principles. No Minister would be given choice, regardless of his religious convictions in the matter. Punishment for non-payment would be as applicable to churches and men of the Sacred Calling as to secular organizations and individuals.

With such taxation, of necessity, goes the power to regulate. Federal regulation of ecclesiastical finances would inevitably lead to complete governmental dominance of American churches.

Such fundamental change of law would doubtless entail very serious consequences. There are millions of American citizens who know their right to religious liberty, which involves freedom from governmental regulation so long as that liberty does not violate commonly accepted standards of morality and decency, is from a higher Authority than the statutes of men; but they know it also to be theirs by Constitutional enactment.

Harmless as this proposal may seem by a superficial examination, there has never been a more dangerous and radical change offered to the Congress. *There would be no longer separate functions of State and Church, a blessing as old as our national life.* Many churches would be forced to close their doors. Ministers and church officers would be fined and imprisoned for nonconformity. It is the beginning of that unhappy condition existing among some of the nations of Europe.

If ever there was a time when Christians should be in a fighting mood for their God-given liberties against the encroachments of atheistic Communism, which is the propaganda power back of all such proposals, *it is today.*

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RETURNED FROM THE DEAD. By Mrs. H. E. Koch. Published by the Russia Inland Relief Mission. Pages 50. Price 25 cents.

ONE thinks of the adage "Truth is stranger than fiction", as he reads this amazingly gripping book.

It is a true story depicting the peaceful life of Russia before the revolution, in contrast with the tragic results of Communism.

The writer, a Russian lady, is a refugee from her native land. She fled after enduring the tortures of Bolshevism for several years. As an eyewitness to almost unbelievable pogroms inflicted upon Christians, she tells a sad story, which in many respects, typifies the experiences of millions of other believers, who have become martyrs for Christ in a Country laid waste by *internationalists.*

"Returned From the Dead" is a true story of a family which formerly belonged to Russian nobility. The hero is a young man, who was sheltered by comfort and luxury as a boy. But after the revolution he was forced to endure hardships which baffle description. By a miracle his life was saved and he came to know Christ as personal Saviour.

The book is valuable because *(1)* it reveals the peaceful life of Russia prior to the reign of the reds, *(2)* touches upon the terrors of the World War, *(3)* gives a close-up view of the revolution, *(4)* unmasks the terroristic and barbaric cruelties of the Bolsheviks, *(5)* illustrates the marvels of God's grace and explains the creative power of prayer.

There are sections of the book that will melt the hardest heart. Thousands of families have been broken up, millions of believers have been executed by the secret police. According to the following statement on page 12, the pogroms began in earnest soon after the revolution.

"One day, every citizen of Moscow received a printed questionnaire requesting them to answer 'yes' or 'no' to the question: 'Do you believe in God?' For all who dared to write yes, the result was loss of work. Another calamity followed soon after the forced unemployment — prohibition of the sale of food to believers in God. And finally — the requisition of their properties. . . . Meanwhile the Bolshevistic government, determined to rid Russia of all adherents to the Czarist regime, issued thousands of warrants of arrest. The jails, from which all criminals had been released, were rapidly filled with people of noble birth and rank, civil and war officials, and the clergy of the orthodox church. Night after night, hollow volleys announced additional executions to panic-stricken inhabitants. The question — 'Who next?' was written in the pale faces of mere shadows which scurried through the streets. The dreadful atmosphere of horror and fear became so intense, it seemed that the Sun had lost its capacity to shine."

This book will make American Christians more determined than ever, to do everything in their power to bring red propaganda to an end in this part of the world. *The American people should learn an important lesson from the sad fate of Russia.* No one can read this book without experiencing a deep feeling of resentment for the atheistic system which has been responsible for the spilling of so much Christian blood.

√

THE CATCHING UP OF CHRIST'S TRUE CHURCH. By Rev. Francis Asa Wight. Published by Zondervan Publishing House. Pages 30. Price 25c.

"FOR the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain *shall be caught up* together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

In this book, Mr. Wight deals with that great predicted event of the end-time, called by students of eschatology, "the Rapture". He approaches his subject from four avenues *(1)* "Christ's Description of the Rapture". *(2)* "Paul's Account of the Rapture". *(3)* "John's Description in Revelation". *(4)* "Christ and Church Enter Heaven".

A discrimination is drawn between Paul's description of Christ coming *for* His church as given in I Thessalonians 4:14-17, and Christ coming *with* His glorified saints, to break Satan's power as recorded in II Thessalonians 1:7-10.

According to Mr. Wight's views, this "catching up" will be *at the beginning* of the Great Tribulation (Luke 21:28, 35,36), which will end at Armageddon.

√

RADIO SPEECHES ON WAR AND PEACE. By Dr. Gerald B. Winrod. Published by the Defender Publishers. Pages 60. Price 25 cents.

DURING April and May of this year, the Author delivered a series of addresses on the international situation through air channel XERA, a Mexican border station. This is the largest and most powerful broadcasting station in the world.

Seven of these talks have been published in the present volume, the titles being as follows: "Neutrality A Necessity", "War Means the Doom of Democracy", "Instruments of Destruction", "The Roots of Modern Communism", "Communist Propaganda and War", "Neutral In Thought, Word and Deed", "Advantages of American Nationalism".

Dr. Winrod knows what every trained observer of international affairs understands . . . namely that through the press, radio and screen, a deliberate attempt is being made to inflame public sentiment in the United States, so that a war can be started with Germany. If sufficient *hate propaganda* can be disseminated, the destructionists will succeed in writing another bloody chapter of human history. For this, and other reasons, Dr. Winrod advocates a foreign policy of ABSOLUTE NEUTRALITY.

He explodes the myth that such a war, as the destructionists are planning, would be a struggle for the preservation of democracy. On the contrary, he proves that it would mean the death knell of human liberty.

Both the radio broadcasts, and the publication of this book, are parts of a special crusade launched by the Defenders Movement in the latter part of April to put millions of petitions on the desks of Washington officials requesting them to *Keep America Out of War!*

√

THE DELUSION OF BRITISH-ISRAELISM. By Rev. Anton Darms. Published by Loizeaux Brothers, Bible Truth Depot. Pages 223. Price $1.00.

AS THE title suggests, Mr. Darms is satisfied that the British-Israel theory merits little confidence among students of Scripture. Even exponents of the theory will find his views worth weighing.

The late Dr. James M. Gray had this to say about an earlier work by Dr. Darms on the same subject: "Your

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excellent treatment of the British-Israel theory evidences assiduous study and zeal and is a document meriting preservation for ready reference".

It is the Author's belief that the people called *Jews*, represent all the twelve ancient tribes and are not only of two tribes. He believes that Palestine and not England, is the place appointed for the fulfillment of the Davidic Covenant, and that the people of Great Britain are of Celtic, Scythian, Japhetic origin, rather than of Shemitic descent.

He takes the position that nothing is to be gained by vilification and sarcasm. Consequently his discussion is kept on a high level, couched in the terms of a man trained to observe and record thoughts objectively. The premise upon which he builds his presentation, is that a search of the Scriptures, combined with sound reasoning, is the only legitimate method for arriving at truth.

The treatise is divided into three parts. Division *One* is entitled "The Jews — Twelve-tribed Israel"; Division *Two* bears the heading "Palestine, Not Britain, the Appointed Place"; and Division *Three*, "Great Britain's Place in Prophecy".

In each division, Mr. Darms discusses some ten or twelve topics, in relation to the main theme. For instance, in Part *One*, the following chapter heads appear: "The Claims of British-Israelism", "The Right and Wrong Conception of the Term 'Jew'", "Josephus' Proof that Jews are Israelites".

The British-Israel Movement has enjoyed a phenomenal growth during the present century. It boasts of two million adherents, among whom are distinguished personages, including members of royalty, leaders of the English Parliament, and outstanding clergymen.

Apostate Teachers

"AND no marvel; for Satan himself is transformed into an angel of light."—II Cor. 11:14.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Mat. 24:24.

The prophecies of the Bible tell of a period in the endtime of this dispensation, when a spirit of confusion will exist among the children of the light.

The cause for this state of disorder is clearly defined. Satan will have power to garb himself in counterfeit garments and thus be able to imitate the very light of God. Appearing as an "angel of light", he will manifest such dazzling brilliance as to "deceive the very elect."

One feels moved to ask: When was the truth of this Scripture more applicable than at the present hour? Is it not in keeping with Satanic intelligence, to promote the infidelity of Bob Ingersoll and the pernicious philosophy of Marxism, in the name of liberal Christianity?

Modernism, a gospel of negation, a message of scholastic doubt, is in reality a restatement of Ingersollism. It is the product of the fallen Lucifer, the great Counterfeiter. Satan works today from within the sacred precincts of many pulpits.

In the second place, it is a further fact that false and heretical doctrines, are seeping into conservative or evangelical circles, attempting to betray even Bible-believing children of God.

In the opinion of many, this trend may be illustrated by an examination of the doctrines of a certain preacher and editor, on the West Coast, who styles himself a Fundamentalist, when in reality many of his teachings are poles removed from the fundamentals of the Faith. This man, who has for years specialized in smearing other leaders, is himself most vulnerable.

It is exceedingly difficult to follow his "curriculum". In one breath, he quotes leading Modernists and Communists as authority, and in the next, writes glowing words of praise for Benito Mussolini. It is also a fact, proven from his own writings, that he teaches Christian conversion to be the result of sex impulses.

To illustrate: He publishes a magazine, which he calls a voice on prophecy. But its tone and quality is such as to impress the average reader, that it is rather an instrument of propaganda.

In a recent issue, this California "Fundamentalist" found it expedient to devote four full pages to a eulogy of John L. Spivak, who is known to be the leading Communist propagandist in the United States. Consult the Congressional Record, 76th session, for a complete expose of red writer Spivak. The Californian is caught in the act of sending out straight Communist propaganda in the name of Fundamentalism . . . deceiving "the very elect".

Approximately, at the same time, the Christian public finds him writing about Mussolini, in the most favorable terms. He seeks to build up in the minds of his readers, the thought that the Fascist leader is a defender of Christian doctrines.

Under the heading "Mussolini Recommends Bible Study", he says: "Mussolini has written to all the school leaders in Italy, recommending the use of the New Testament" . . . The article goes on to give an account of the Dictator's appraisal of the Word of God. He actually has the audacity to say that with Mussolini "the cross comes first".

It is significant, this teacher gives no authority for the flattering statements which he attributes to the Italian Superman.

In one editorial, the California scribe quotes America's leading Communist propagandist approvingly. In the next,

— *Turn To Page 23.*

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

For June ..... By Rev. Paul S. Wight

June 11

Paul Solves Church Problems

1 Cor. 1:1-3, 10-11; 4:14-21; 1 Thess. 5:12-15

GOLDEN TEXT: *"Let your manner of life be worthy of the gospel of Christ." Phil. 12:37.*

"Called saints" (Verse 2). Not "called *to be* saints."

All of God's children are saints. We become saints, instantly, at the new birth. We are saints by calling. The words "to be" appear in italic in your Bible, because they are not found in the original text. They should be omitted. Paul is "called (and already is) an apostle" (Verse 1). Believers are "called (and already are) saints."

"Them that are sanctified" (Verse 2). Those sanctified are cleansed from sin by the blood of Christ. The word also means *consecrated* and *separated*. Every Christian, positionally, and (he should be) experientially, is all these . . . cleansed, consecrated, separated — of such the Church of Christ consists. A man is not a Christian by being a member of a church organization. He is a Christian by possessing Christ — having Christ formed within.

Factions had arisen at Corinth. One said: "I am of Paul", another "I am of Apollos", another "I am of Cephas", another "I am of Christ."

Those who ranged themselves under Paul's name were seemingly the Gentile converts. They claimed too great liberty, regarded sinful things indifferently, treated with disrespect the scruples of others, and caused scandal by partaking of sacrificial meats. Those who followed Apollos and Cephas were guilty of sins equally as great.

"Be followers of me" (I Cor. 4:16). This Paul explains elsewhere, notably I Cor. 11:1, "Be ye followers of me, as I also am of Christ."

In these instances, Paul is conveying the thought, *Follow me as far as I follow Christ.* Come up as close as you can to my example in those matters wherein the likeness of Christ is seen in me. I would not have you be my disciples, but His.

Ministers should so live, that people may fashion a pattern from their lives. They should guide the flocks by their lives, as well as their lips.

I Thessalonians 4:13-17 brings us the following truths: *(1)* Christ's coming will be a triumphant return, and *(2)* visible to those who are caught up to meet Him. *(3)* The "dead in Christ" will be given resurrection bodies. *(4)* We who are living on earth at that hour, will be caught up in the Rapture. *(5)* Those rising from the grave, and those living on earth when the Lord returns, will meet Christ in the air. *(6)* For all eternity we shall enjoy the presence of the Lord Jesus Christ.

June 18

Paul Writes Personal Letters

2 Tim. 1:1-6; Phil. 1-7, 21-22

GOLDEN TEXT: *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.*

Few have been persecuted as Paul (II Cor. 11:23-28). He hurries from province to province, from continent to continent, over land and sea, in pursuit of the object to which his life became devoted after his experience on the Damascus road. Yet this man was the greatest thinker of his age, if not of any age, and in the midst of strenuous outward labors, produced writings which are among the mightiest intellectual forces the world has known.

Paul gives to Timothy three powerful incentives to holy living, namely, *(1)* the fact that Christ has come into the world and saved us from our sins, *(2)* that we are appointed by Him to be men of God, His witnesses, *(3)* the fact that Christ is coming back again. Here we have the power of a finished redemption, the power of a holy calling, and the power of a glorious hope.

"Stir up the gift of God which is in thee" (II Tim. 1:6). Stir up, as fire under the embers. The verb may be rendered, "kindle the glowing embers of the gift of God," or as in the margin of the Revised Version, "stir into flame". One must exercise spiritual powers, and so increase them; *use* gifts and *have* gifts. "To him that hath shall be given" (Matt. 25:29). He must take all opportunities to use these gifts, and so stir them up, for that is the best way of increasing them.

Paul now proceeds by letter to ask his friend, Philemon, to take back into his household the slave, Onesimus, who had run away from him, probably stealing a sum of money at the time of his departure. Paul wrote this plea from a dirty, damp prison cell in Rome which he was evidently sharing with the slave.

He asks Philemon to do this for a number of reasons: *(1)* Because he asks it as an old man, a prisoner of Christ. *(2)* Because Onesimus was now a child of Paul's in the Gospel. *(3)* Because he was once unprofitable, but would now prove profitable to his master (the name Onesimus means "profitable"). *(4)* Because he, who had formerly been only a slave, was now truly a brother in Christ. Nowhere does Paul demand the freedom of Onesimus. Of course, he was still a servant. *(5)* Because by doing this, he would bring joy and refreshing to the heart of his imprisoned friend.

In the Apostolic Canons, it is written that Onesimus was returned home and finally set free by Philemon, and the Apostolic Constitutions refer to him as a consecrated Bishop of Berea, in Macedonia, being ultimately martyred at Rome. Ignatius mentions him as the Bishop of Ephesus.

Dr. Martin Luther said: "We are all the Lord's Onesimus." By this the Reformer meant that we were all slaves to sin, until liberated by our Redeemer, the Lord Jesus Christ. Even the great philosopher, Seneca, felt compelled to say: "Show me a man who is not a slave. One is a slave to lust, another to covetousness, another to ambition, and all to fear."

Dr. G. Campbell Morgan, Britain's great Bible scholar, suggested that under the portrait of Paul and Philemon, as drawn in this Epistle, should be inscribed the words: "Love seeketh not its own." Under the portrait of Paul and Onesimus, the words should be: "Love beareth all things." And under the portrait here given of Onesimus and Philemon, these words: "Love suffereth long and is kind."

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June 25

Paul Reviews His Life

Phil. 1:12-14, 21-24; 3:12-14; 2 Tim 4:7-8

GOLDEN TEXT: *"I have fought the good fight, I have finished the course, I have kept the faith."* 2 Tim. 4:7.

Philippians 3:11. Notice that Paul does not speak of the resurrection *of* the dead, but *from* the dead . . . *ek nekron* or "out from among" the dead.

By this, he refers to the first resurrection, the resurrection of believers — that great event in which those who are Christ's will be raised *from among* the dead. The rest of the dead, the wicked, will not be raised for one thousand years (Rev. 20:5).

"Not as though I have already attained, or were already perfect, but I follow after" (Phil. 3:12).

A visiting friend was in the studio of the late Mr. Chase, the famous artist. He asked to be shown his best picture. Mr. Chase pointed to a canvas that was perfectly blank and said: "That is my best!" It was the imaginary dwelling-place of an ideal, which the artist had never realized, harmonies of form and color which he had seen, but never captured and expressed. The glory receded before every attainment. He was ever drawing nearer; yet it always seemed afar off. But it lured him, and he followed after.

And so it is in every healthy spiritual life. In the studio of the soul, there must be a vision of ever-deepening glory. Every spiritual attainment must reveal more of the hidden wealth available in Christ. There must be a picture, hanging in the chamber of imagery, which has never yet been incarnated in the lines of actual life. The unsearchable riches of Christ must continually beckon us to treasures, that are not yet ours, and we must follow after.

Paul's best picture was still unpainted. His ideal was still a wonderful dream. But he pressed toward the mark!

II Timothy 4:6-8. With what pleasure he speaks of his approaching death. He calls it departure, or release. Death to a good man is his release from the imprisonment of this world, and departure to the enjoyments of a better realm. He does not cease to exist, but is only removed from one world to another.

The Crown of Righteousness. The Heavenly reward is called a Crown of Righteousness, because it will be the recompense of our services. And yet this Crown was not peculiar to Paul, as if it belonged only to the apostles and eminent ministers and martyrs. It belongs to all those who love His appearing!

Our "inheritance incorruptible, and undefiled, and that fadeth not away", is "reserved (kept) in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time" (1 Peter 1:4-5).

APOSTATE. From Page 21.

he devotes quantities of printer's ink to the praise of Mussolini. Such ramblings fail to make sense.

To say the least, the gentleman writes with a versatile pen. Meanwhile, those who try to follow him, find themselves in a quandry and, as the foregoing prophecy indicates, some of the "very elect" have doubtless been deceived. The confusion of the present hour, should prompt sincere Christians to reserve more time for first hand Bible study, for prayer and regular seasons of devotion, than ever before. There is a wonderful promise recorded in Saint John 8:32 to those who faithfully seek to know the mind of God: "Ye shall know the truth and the truth shall make you free."

Another Example of Lying Propaganda

May 22, 1939

Mr. Owen A. Galvin, National Commander
Disabled American Veterans
2840 Melrose Avenue
Cincinnati, Ohio

Dear Mr. Galvin:

In your pro-Communist piece of literature called "Propaganda Kit" you state:

"Mr. Winrod, of Wichita, Kansas, is the recent unsuccessful candidate on a Nazi platform for U.S. Senator from Kansas. Organizer of the League of the Hidden Hand. Supported by the Ku Klux Klan. Publisher of The Defender. Known as the Jayhawk Hitler. After a trip to Germany he promoted the Capitol News and Feature Service, Washington, D.C. which, it is alleged, was financed by German Nazi money."

This diatribe is factual aside for the following discrepancies:

(1) During the Senatorial campaign, I defended fundamental Christian Americanism in every speech delivered, against the encroachments of all alien isms, including Nazism. The remark about an alleged Nazi platform is an outright falsehood.

(2) As far as I know there is no such organization in existence as the "League of the Hidden Hand". I am neither organizer nor member of any such group.

(3) I am not, have never been, a member of the Ku Klux Klan. If there is even a Klan organization in the State of Kansas, I do not know it.

(4) The appellation "Jayhawk Hitler" originated in the Communist "Daily Worker", and thus you quote approvingly, the official organ of the Communist Party of the United States in promoting a scheme of lying propaganda.

(5) I defy you to prove that I have ever received as much as five cents from Nazi Germany. This canard also originated in the Communist "Daily Worker". I denounce the charge as a deliberate lie, coming out of the diseased brain of a certain red propagandist.

Who is furnishing you with the money to finance the circulation of these falsehoods under the name of the splendid organization known as the "Disabled American Veterans"? I ask you . . . who is paying for this campaign of slander? And I ask you further . . . what do you now propose to do to correct the injustice thus perpetrated?

It is observed that you have much to say against Nazism but not a word of criticism for Communism.

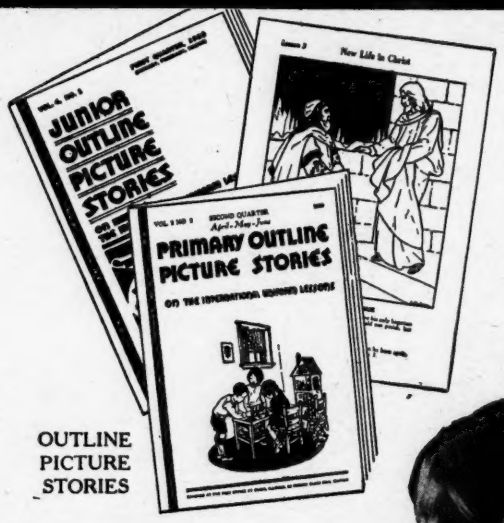
Yours very truly,

Gerald B. Winrod

NOTE: On May 24, 1939, the Wichita unit of the Disabled American Veterans met in official session and passed resolutions, demanding that the National Commander give Dr. Winrod a complete and satisfactory answer to the above questions, thus explaining why such deliberate and unwarranted falsehoods should be put out, over the name of their organization.

Consecrate these little ones to Christ through *hand* and *heart* and *mind!*

Something to see . . . something to do . . . something to learn . . . about the Sunday-school lesson.



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